

THE ANTI-SLAVERY BUGLE.

RUSSIAN EMANCIPATION.

The Emperor's decree of emancipation was so late in coming, that it was not until the 12th instant, when the South Carolina and most of the other slave States of this confederacy, are doing their best to break up the Union, in order to sustain slavery, it is peculiarly gratifying, that the largest monarchy in Europe has raised its serfs to freedom. Whether the Emperor's ukase extends to more than the serfs belonging to the crown estates of the Empire, we do not know, but from all we have learned, our opinion is that it touches the estates of the nobility also. Only about half of the serfs, or a little more than twenty millions, belong to the Emperor's estates, while the rest of them, amounting to twenty-one millions, are the property of the nobles. It is with these last that all the trouble attending this grand movement has occurred. There were honorable exceptions, but generally the nobles were not pleased with the Emperor's design, and they have resisted it with all their power. It appears, however, that they have had to yield, so far at least, as to acquiesce in the emancipation of the crown serfs, if not in that of their own. The moral grandeur of this occurrence is unequalled by any governmental event in our age. It is, in fact, without a parallel in the civil history of the world. Instances abound of individuals and of nations struggling heroically for freedom, and of tyrants endeavoring to enslave them; but until now we have had no example of a great hereditary, absolute monarch, who unhesitatingly, raised a nation of slaves to the condition of freedom. The tendency of power has hitherto always been in the opposite direction. Alexander II stands alone. No monarch ever ventured a step in the same path, none ever dared to strike the chains from fifty millions in a day. The lesson is worthy of the deepest study and of the most profound admiration. We have usually arrogated to ourselves and to our Republican ancestors, the highest place in the temple of liberty, far more so here on American soil has been erected the noblest fabric of civil government the world has ever known. But this experiment, grand as it unquestionably is, sinks into insignificance when contrasted with the achievement of the Russian Emperor. This man singly takes a vast nation at maturity, and in defiance of powerful nobles, sets them free. Such a work raises our estimate of human nature, and shades and shades the meagre efforts of a sainted philanthropy. Our party statesmen, who for the sake of Union, propose to give slavery eternal way in its own dark regions, or within the lines of those States where it is already established, should bide their heads in confusion before a man that grapples with the monster in his ancient fastnesses. It is no wonder that our Lilliputians do not succeed in making peace with slavery; they should have undertaken its extermination, not its confinement. To restrict slavery, will be like restricting the rum traffic—an abortive effort, under which the abolition will increase rather than diminish. We have no right to allow the slave States to hold slaves—no right to be in fellowship with them while they do so. The crime becomes ours if we are at peace with them, or live in harmony with their selfishness, or highway robbery, or piracy, with which these States are chargeable, we should disavow them at once, and either cure or quiet them forever. By maintaining the Union on this guilty basis, we have laid the foundation of frightful corruptions, and great ignorance at home. Many of our citizens have come to be astonishingly degraded in mind and morals, that they vote for slavery, and endeavor to prove it from the Bible; they laugh at the solemn verities of the Declaration of Independence, and scout all the essential principles of the Federal Constitution. We are everywhere at the North fast returning to a savage state; the virus of slavery has diffused itself among us, until all the noble principles of government, as bequeathed us by the fathers, have ceased to be understood, and the words which contain them are pronounced "rhetorical flourishes." This absence of understanding is a judicial result—it is the curse of God upon us for attempting too little. Like Alexander, we must aim at the totality of the "peculiar institution." It is easier to kill the whole at once, than to kill it piece meal. A government founded upon compromise with robbers, cannot be permanent; the slave's rights are bound up with our own, and in sacrificing him, we destroy ourselves.

S. M. BOOTH IN THE COUNTY JAIL—CONSTITUTION AND MIND BREAKING UP.

There is no sight so lamentable and so calculated to awaken pity, as that of a once prominent and talented man utterly prostrated and broken down either by unavoidable misfortune, or by the calamitous result of his own misconduct. When one witnesses such a spectacle, all bitterness and hatred are forgotten, and he sincerely begins to pity, and wish it were otherwise. A condition similar to this of which we have spoken, is now shared by Booth, who is suffering the penalty of the law for his rashness, in the county jail of this city. We are informed that he is completely broken down, and in appearance, and he certainly must be if there is a spark of the human left in his composition. For to be confined in a contracted county jail, and made to room with thieves, burglars, gin and whiskey wrecks, and the miserable conditions that are wont to fill a jail in a large city, (as in the case with Booth,) cannot but gail the soul of one possessed of the talent and education he has had, so as to fairly drive him to madness. He had a superior education at Yale College, and at one time was regarded as one of the most talented men in this State. Now, he is made to herd with the vilest of the vile in a county jail, during the day, and at night is confined in a cell the same as his fellow-prisoners. We are informed that those who formerly knew him, would hardly recognize him now, so changed in his appearance. His eyes and cheeks are sadly sunken, his clothes feel the want of a tailor or seamstress, and he has all the appearance of a man who might almost as well be dead as alive.

At the same time it cannot be denied that he has brought all this upon himself. He who violates the laws of his country or society must expect to suffer the bitter consequences. And yet he could have obtained his freedom long since, but for what seems to us to be a mistaken pride and a dogged obstinacy. Still even the most imperious sticklers for the law cannot but pity him now, and acknowledge that the iron dignity of the law has been fully vindicated. His offense has been more than atoned for by his suffering, and it certainly would be an act of humanity were he now to be set at liberty.—*Daily Wisconsin.*

Atlanta, Ga. Jan. 21.

Four hundred guns were fired in honor of execution, and the city is illuminated to night.

[The rowdies of Rochester—for whether clad in rags or broad cloth, they were rowdies—having broken up an anti-slavery meeting, another was appointed for the next day. The three following items we copy from the Rochester Evening Express, of January 12th, the first being a mainly vindictive proof of there being sponges in the Common Council, and the third indicating the course laid down by those who called the Convention.]

FREE SPEECH IN ROCHESTER.

We have of course our own opinion of the Abolition party and policy, but this is not the time to give it expression. When the proper time comes, we can, and possibly will produce far better arguments against the Abolitionists than any individual of the mob which assembled last night to put them down. But arguments, for or against Abolition, are not now pertinent to the question. Whatever Abolition may be, we think no one who was in Christian Hall last night will deny that there are greater evils than Abolitionism, and worse men than Abolitionists.

The question to-day is, whether we shall have free speech in Rochester. Whatever the Abolitionists may have been before, they are to-day the representatives of that principle in this city, and as such it is the duty of all good citizens to sustain them in the exercise of this right. Let it be remembered, it is not our conduct but that of the mob which has given them their responsible and advantageous position. Our people have now to choose between freedom of speech for these people, and the terror of mob law. It is idle to suppose that the hydra-headed monster—a mob—if content with impunity on this occasion, will content itself with this. It must, in the nature of things interfere in our social, political and even religious matters, and soon become the supreme law of the city. We might as well attempt

—To set the world on fire,

To burn just so high, and no higher," as to cultivate a mob spirit exclusively to put down Abolitionism. The rights of all our citizens are dependent upon the maintenance of the rights of each. We believe we speak the feelings and sentiments of a majority of our citizens, and what is of more importance, we know that we speak our own, when we say that freedom of speech must be maintained. It may be impolitic, it may be unwise to attempt to hold these meetings in the present excited state of public opinion, but with that we have now nothing whatever to do; it is none of our business. After they have listened to the advice and remonstrances of our citizens and authorities, if they are still determined to assemble in a quiet and peaceable manner, they have a right to do so, and to speak as they may see fit. We are sure that all respectable citizens will unite to maintain this right.

While we are justly indignant at the mob spirit in the South, which makes it unsafe for Northern people to remain there, we can scarcely call upon them to amend their course, till we have secured freedom of speech in our own city.

THE COMMON COUNCIL.

The Mayor being absent from the city, and Ald. Angerville occupying his position by request, the latter thought it prudent, in view of the excited state of the city, to convene the Common Council yesterday, and take an expression of their views as to the means proper to be adopted to preserve the public peace. Sixteen Aldermen responded to the call. The meeting was held in the Mayor's room, and Ald. Angerville was appointed to preside. On motion of Ald. Baell, Ald. Angerville was appointed to act as Mayor in the absence of His Honor Mayor Scrantom.

Ald. Angerville briefly stated the object of calling the Board together, and asked advice as to what should be done in case a breach of the peace occurred during the evening, in consequence of the abolition meeting.

Ald. Cushing moved a resolution, that Mr. Reynolds be requested to close his Hall against those who had engaged it for abolition meetings.

Ald. C. claimed that he was entitled to express his opinion on this question; for he had aided to organize one of the first Anti-Slavery Societies in this State, and knew much of the workings and something of the motives governing these societies. Very good sentiments are often made the cover for bad designs; and he knew that the Anti-Slavery sentiment was made use of to promote objects which no patriotic citizen could desire to see successful. He could not assent to the denial of the right of free speech, but he believed there should be a line drawn somewhere between what is admissible and what is to be prohibited, "for the greatest good of the greatest number." Free speech must not be permitted to become licentious and deprave society, or endanger our institutions. He did not promise to vote for the resolution he offered, but would like to have it discussed.

Ald. Baell did not believe it the duty of the Common Council to advise Mr. Reynolds as to what course it was proper for him to pursue. He was master of his own property, and as capable of judging as this Board, as to whether he should let it for one purpose or another; and as to the preservation of the peace, the whole power to that end was vested in the Executive, who has the police at his command. He was willing to repose confidence and power in the hands of the acting Mayor.

Ald. Holmes took the position that these Abolitionists were engaged in exciting the public mind, at a time when every citizen should exert himself to allay excitement. They preach disunion, and are traitors equally with those who rebel at the South, and assail the forces of the United States. He would quell treason wherever it shows its head; and would hang Mr. Toombs, or any one who practiced treason. These Abolitionists even devote the Sabbath to their nefarious purpose, a day sacred to other uses. He thought the Hall should be closed against their entrance.

Ald. Woodbury had referred upon this subject a good deal, and had heard much said of a threatening kind. He was disposed to give every one their just rights, but he would not permit abuses of a disturbing character if he could prevent it. It had been told to him that some of the most prominent men in the city, such as men as Judge Gardner and E. F. Smith, had advised the suppression of these meetings, and it was even said that they would be present this evening to assist in putting the speakers down. This greatly surprised him; but if true, he thought the necessity for such interference should be prevented. He moved an amendment that Mr. Reynolds be requested to close the Hall this and to-morrow evening, and on Sunday.

Ald. Bradstreet remarked that it had been said in his hearing, by an Ex-Mayor, that the reputation of Rochester abroad had become very bad on account of the same which had found origin and harbor here. It had become a perfect nest of alarmism, and its reputation was dark and forbidding. We had now an opportunity to wipe out some of the stain resting upon us in consequence,

and he thought it should be done, by preventing these agitators from holding forth as advertised.

Ald. Sheldon differed with Ald. Bradstreet as to the reputation and character of Rochester. No city in the Union ranks more deservingly high, in respect of good morals, social order, intelligence, thrift and fidelity to obligations, pecuniary or patriotic, than Rochester. For one, he was not ashamed of his own city, and would cast no evil reflections upon her. As to the meeting of the Abolitionists, he thought if those who did not agree with them would not attend their meetings, no disturbance nor any great evil would be the consequence of them. Further than that, he was willing to leave the preservation of the public peace in the hands of the constituted authorities.

Ald. Sheldon moved as a substitute, that this Common Council regret that Mr. Reynolds has leased his hall for meetings of an exciting and agitating character, at this crisis in public and national affairs.

Ald. Sheldon briefly supported his motion. He was disinclined to meddle with Abolitionists, and thought this Board had no right to interfere. If a breach of the peace was committed, let those whose duty it was to preserve the peace attend to it.

The motions to substitute and to amend were voted down, 4 to 10, and 8 to 8. Ald. Cushing's motion was also lost, 7 to 10.

Ald. Holmes moved that the proceedings of this meeting be expunged, and that they be considered and kept secret.

This motion was opposed quite generally. Ald. Seward advocated it, and said that he had no idea there would be a mob of any seriousness. He had witnessed one in this city, many years ago, and was not afraid of such demonstrations, because they amounted to nothing. He repeated what he had said on a former occasion, that our institutions are based on a free press and free speech; and if these rights cannot be sustained, the sooner we abandoned our present form of government and reverted to the rule of Great Britain, the better for all concerned.

He did not agree with the Abolitionists, but believed them wrong in their course of action. Still they had a right to the expression of their opinions and sentiments, and no one should attempt to abridge it. In this country there is no constructive treason; but every man has a right to say what he please, subject to the laws which protect the rights of others. He would hang traitors as soon as Ald. Holmes, but he would not deny the right of free speech to any one. Ald. Holmes having withdrawn his motion, Ald. Seward renewed it. It was lost nearly unanimously.

Ald. Bradstreet moved that Treason at the North was no better than Treason at the South, and that this Common Council deprecate any unnecessary agitation, by public meetings, upon the subject of Slavery, in our city, at the present time.

Ald. Stone moved that this resolution lie on the table. Carried.

And the Board adjourned.

ANTI-SLAVERY CONVENTION.

The Convention will continue its session this evening, and to-morrow afternoon and evening, as per announcement, except that the admission to FIFTY CENTS FOR MEN.

—Rev. Beriah Green, of Utica, and Susan B. Anthony, of this city, will address the Convention this evening.

—Sunday afternoon Mr. Green will preach on the "Birthright of Humanity."

Sunday evening Aaron M. Powell, of Ghent, Columbia County, will speak on the "Religious Duty of the North in the Present Crisis." *

JUDGE TILDEN'S DECISION.

[The following is Judge Tilden's decision in the case of the slave Lucy, brought before him on writ of habeas corpus.]

This is not a case in which a question is made as to the right of the U. S. Marshal for the Northern District of Ohio to retain in his custody this woman Lucy as a fugitive from service, but it is, as is the right of the Sheriff of Cuyahoga county to restrain her of her liberty by imprisonment in the county jail.

The friends of this woman have insisted on making this question in her behalf, and the writ of Habeas Corpus has issued as a matter of course. And the Sheriff, in his return to this writ, informs the Court upon what authority he has imprisoned this woman. By this return, we are informed that one William Goshorn has made oath before Bushnell White, Esq., one of the United States Commissioners for this Federal Circuit, that this woman Lucy is under the laws of Virginia, and such escaped into Ohio from the State of Virginia, and that she has been arrested and brought before this Commissioner for an examination, and which examination was necessarily postponed for the want of witnesses until the 21st of January next, and that thereupon this Commissioner issued his mittimus commanding, in the name of the United States of America, the Sheriff to receive said Lucy into his custody, and her safely keep in the Jail of the County until discharged by due course of law. To this is added the command of the Marshal to receive and retain this woman in the Jail.

Had this United States Commissioner any authority for making this order? If so, that authority was conferred upon him by some legislation of the State of Ohio.

By the first section of a statute of Ohio, which took effect Dec. 20, 1860, it is provided "that the Sheriff, or keeper of every Jail, in any County in this State, shall be, and he is hereby authorized and required to receive all prisoners committed to his custody by the authority of the United States, and to keep them safely until discharged by due course of law" of the same.

It will, of course, be readily conceded, that a person arrested as a fugitive from service, is a prisoner within the meaning of this statute, and any process issued by an United States Commissioner to the Marshal of the District, commanding him to deliver such prisoner into the custody of the Sheriff or Jailor of the county, would have imposed upon the Sheriff or Jailor the duty of receiving the prisoner into the jail and detaining such person there until discharged by due course of law.

It would seem that the action of the Commissioner in the case under consideration was predicated upon this statute. And it is to be regretted that the Commissioner in proceeding in a matter so important and so exciting as a fugitive slave case always is to this community, should not have been at the pains to have learned that this statute had ceased to be law in Ohio, and thus enabled us to avoid the agitation which necessarily proceeds from the investigation of the case now before us.

By the act of the Ohio Legislature, passed April 16, 1857, entitled "an act to prohibit the confinement of fugitive slaves in the jails of Ohio," it is enacted that it shall be unlawful to confine

in prison, or to detain in the penitentiary of this State, or in the jail of any county in this State, any person or persons charged with simply being a fugitive from slavery."

Again, on the 4th of April, 1859, the Legislature of Ohio passed an act entitled "an act to amend Sec. 1 of an act for the confinement of persons under the authority of the United States in the jails of this State, passed Dec. 20, 1860, and to repeal Sec. 2 of said act." By this statute, it is enacted that the Sheriff or the keeper of every jail in any county in this State, shall be, and is hereby authorized and required to receive all prisoners committed to his custody by the authority of the United States, and to keep them in safety until discharged by due course of the laws of the same."

By this statute, the law of 1860 was repealed, and it was made the duty of the Sheriff and Jailors of the several counties to receive and safely keep all prisoners committed under the authority of the United States, (including fugitives from service) in the jail of their county, until discharged by due course of the laws of the United States. Again, on the 26th of March, 1860, our Legislature passed an act entitled "an act to provide for the confinement of prisoners under the laws of the United States in the jails of this State, and to repeal certain acts therein mentioned."

The first section of this act provides that the Sheriff or Keeper of every jail in any county of this State, shall be, and he is hereby authorized and required to receive all prisoners charged with crime committed to his custody by the authority of the United States and to keep them safely until discharged by due course of the law of the same. The second section of this act repeals the amendatory act of 1859 and also the law of 1860.

I have recited all the legislation of Ohio upon this subject, and from this it will be seen that under the statute of 1860 all prisoners under the authority of the United States (of course including fugitive slaves) could be imprisoned within the jails of this State.

By the statute of 1857 such imprisonment of fugitive slaves was forbidden, and the use of the jails for such purpose prohibited. In 1859 this last law, the law of 1857, was repealed, and the law of 1860 amended, and in effect revived, and the jails again opened for the imprisonment of fugitive slaves.

But again, in March, 1860, the statute of 1860, as amended, was again repealed and a new statute regulating the confinement of prisoners of the United States in the jails of this State was enacted; and this statute of 1860, already recited, limits the use of the jails as to confinement of the prisoners of the U. S. to such prisoners as are charged with crime. This act of 1860 was the law of Ohio at the time Commissioner White issued his command to the Sheriff to imprison this woman in the jail of our county; and if he had any authority for his proceedings it is to be found here, and not elsewhere.

I cannot believe that the Commissioner was aware of the existence of this statute. It having been so recently passed, his attention had, probably, never been called to it; for it is incredible that upon reading it he could have concluded that the case of this woman was within its provisions. The statute refers to prisoners charged with crime, and to those only; and no citizen of Ohio I trust, is so lost to the distinctions between right and wrong as to mistake for crime the efforts of the enslaved to obtain their freedom.

This woman was not, therefore, when before the Commissioner, a prisoner charged with crime; and the order for her confinement in the Jail of Cuyahoga County was, therefore, unauthorized and void, and no duty or obligation was thereby imposed upon the Sheriff to take her into custody. He derived no authority whatever from the process of the Commissioner to intermeddle in any manner with this woman.

But there is one other point arising in the case, which it is the duty of the Court to consider. The Sheriff, in his return, states that he detained this woman in custody, under the mittimus of the Commissioner, and also under the requisition and authority of Marshal Johnson.

This requisition and authority are supposed to be contained in the following endorsement on the back of the mittimus:

"To James A. Crow, Sheriff of the County of Cuyahoga, O.—You are hereby commanded to receive the within named Lucy, and to hold her in custody in the Jail of Cuyahoga County, according to the commands of the foregoing writ."

Signed by the Deputy Marshal.

We cannot deny in this proceeding the right to import that custody to another—certainly not while the case is still pending before the Commissioner. And should Sheriff Crow choose to act as an agent of the Marshal, he is at liberty to do so, and there is no power in this Court to disturb such an arrangement. But this endorsement of the Marshal on the back of the mittimus, which is made part of the Sheriff's return, shows that the Marshal has only requested or rather commanded the Sheriff to obey the void mittimus of the Commissioner. He makes no new request of the Sheriff, nor does he (except on the authority of this mittimus) impart to him the custody of this woman, and the case stands as though this endorsement of the Marshal had not been made. If the Sheriff, in his private capacity had agreed to retain the custody of this woman for the Marshal, he has no authority of law for carrying out this undertaking by confining her in the county jail.

The order of the Court, therefore, is that the Sheriff forthwith discharge this woman from her imprisonment in the Jail. When outside of the jail, if he chooses to retain her in his custody as the agent of the Marshal, it is not the purpose of the Court to interfere with such arrangement.

They are talking loudly in the Cotton States of prohibiting the inter-State slave trade—that is, to forbid the border slave States selling their surplus blacks South. Presently this will be done, but every man with half a head ought to see that it would be the end of slavery, to continue to increase and tighten the system of restrictive legislation upon which the slaveholders so unwisely place so much dependence. A few years since the anti-slavery party was for prohibiting the slave trade between States. Now it is the ultra pro-slavery policy to do the same thing. Such are the effects of the whirling of time. We expect to see the day when the "slave power" will not only have no desire to see slavery extended, but will be sharply opposed to increasing its weakness by its diffusion.—*Chambers Commercial.*

A woman.—It is a common rule in Union Prayer Meetings to forbid the introduction of all controversial points. At such a meeting in Philadelphia, recently, a good brother prayed, "O Lord, forgive our great national sin"—dixit dominus, went the leader's bell. After the meeting closed, the brother explained that he was about to ask

forgiveness for the great national sin of carrying the poor fellow was buried so deep beneath Mr. Pillsbury's sarcasms, that I fear the vibrations of Gabriel's last trump will mix him altogether. The house, which was filled on the first evening, was crowded at the second meeting, when it was my privilege to preach the gospel of liberty to those who had ears to hear. The meeting closed at a late hour and the people seemed reluctant to leave the place.

CONVENTIONS IN ILLINOIS.

For the Bugle.

ELKHORN, PIERCE CO., ILL., January 15, 1861.

Mr. Editor: Within the past two weeks the beautiful Rock River country, in Whiteside and Lee counties in this State, has been refreshed and made glad by a series of anti-slavery meetings of more than usual interest and significance. Parker Pillsbury, always truest among the true, and the principal speaker at these meetings, doing himself honor, and the good cause efficient service. The first meeting of the series was held in Dixon, Lee county, and addressed by Mr. Pillsbury, and A. J. Grover, Esq. of this State. The fine large hall in which the meeting was held, was closely packed in every part, and the people seemed to hear the word gladly.

On Saturday, Jan. 5th, a Convention was organized in Sterling, Whiteside county, of which I would be glad to give you a particular account, but in these stirring times, when notable events are multiplying, we must study brevity in our newspaper communications.

The speakers at Sterling were Parker Pillsbury, A. J. Grover, E. R. Brown of this State, and B. H. Morgan and L. Taylor of Wisconsin. The interest increased and deepened from session to session, from the commencement to the close. The Convention was to have been brought to a close on Sunday evening, but the deep and unusual interest induced the holding of an additional session on Monday evening. There was eager and earnest attention throughout, but more especially on Sunday evening when Mr. Pillsbury was in his happy vein, lifting his audience up, out of all theological, political and social slave pens, and coarsing with them to that serene Empyrean where man appears in his true relation to the Divine, and all paltry accidents of birthplace, color or creed, are forgotten.

Our Wisconsin friends, who took a sleigh ride of seventy-five miles to attend this Convention, returned home on Monday, as did also our earnest and able friend A. J. Grover, who did valuable service both at Dixon and Sterling.

The Business Committee of the Convention reported at the second session, the following series of resolutions, which passed unanimously at the closing session.

RESOLUTIONS.

Resolved, That in the present distractions, and anarchy of American politics and parties, we see the fatal and inevitable result of attempting to found a government on concession and compromise, at the sacrifice of justice, liberty, and the Higher Law.

Resolved, That now is the time (it may be the last) for the North to decide itself forever from such unrighteous confederation—and while the States of the South are thus engaged in such unrighteous confederation, we should still more outrageously condemn and guarantee to slavery than now exist, they should be taken at their word, and the present confederacy ended, never more to be re-constructed, except on condition of immediate emancipation of every slave; and if the consequence should be, the re-plantation of the scenes of St. Domingo on every plantation in the South, there would be at least a Free Northern Republic, where liberty, and the oppressed people of all nations, could find an asylum and a home.

Resolved, That we have sent no Senators or Representatives to Congress to pledge us to the repeal of "Personal Liberty Bills" in any of the States, and much less, to the execution of the present infamous Fugitive Slave Law, or to make any concessions whatever, to the slave power; and we hereby assure not only Congress, but the South more especially, that we will never execute any Fugitive Slave Law. And should there be springing for freedom among the slaves, we will hail and honor their chiefs as our Washingtons and Garibaldis, and will pray and labor for their success, in the same spirit, if not by the same measures, of Gen. Lafayette, of the former, and of Capt. John Brown, of the latter Revolution.

Resolved, That the black laws of Illinois, which impose upon the colored population taxation without representation, by denying them the right of suffrage, and the enjoyment of schools which their own money supports, compelling obedience to, and punishing the violation of laws, in the making of which they have no voice, forbidding them to sit on juries, or even to testify in courts—among other proscriptions equally cruel and unjust—were all placed on our statute book at the dictation of the slave power, as safeguards to the infernal system of chattel slavery, humanity, and are a disgrace to the State, and to civilization generally, and should be at once and forever repealed.

Resolved, That the churches of the slave States that permit members, and even ministers, to breed, buy, sell or hold human beings in chattel bondage, denying them the Bible, and all other books, trampling down marriage, and herding them in beastly prostitution, are the synagogues and seminaries of Satan; and any Northern Presbyterian, Baptist Methodist, Congregationalist, or other denomination, that fellowship such as Christians, is an accomplice in their crimes and abominations, and should be alike shunned as the worst foes of a pure and unadulterated religion.

Our next meeting was at Prairieville. We found a full house, including a plentiful sprinkling of a certain sort of young men who have been taught by their masters that free speech is a nuisance. These fellows entered with more zeal than wisdom, into an attempt to break up the meeting by insulting remarks, hissing, shouting, cat calls, screaming, &c., and the attempt was repeated several times, but Mr. Pillsbury—with whose happy faculty of making the wrath of rowdies work to the formation of free thought and free speech, and to the up-building of anti-slavery, you are doubtless well acquainted—improved the opportunity so well, that before the close of the meeting the poor misguided disturbers were melted and conquered, and at the close they went quietly away with grave and thoughtful faces.

From Prairieville we journeyed over the sparkling snow in a keen, bracing air to Hickory Grove. There we had two good and profitable meetings. The first was addressed by Mr. Pillsbury with excellent effect, showing the broad scope, the height and depth and length and breadth of the anti-slavery movement. One brazen-faced Democrat made the most persistent efforts to throw the speaker from his balance and destroy the effect of the lecture by his interruptions, but the public feeling was entirely for free speech, and

the poor fellow was buried so deep beneath Mr. Pillsbury's sarcasms, that I fear the vibrations of Gabriel's last trump will mix him altogether. The house, which was filled on the first evening, was crowded at the second meeting, when it was my privilege to preach the gospel of liberty to those who had ears to hear. The meeting closed at a late hour and the people seemed reluctant to leave the place.

The next Sunday found us once more in Dixon, where we held meetings afternoon, and evening. The evening meeting was very fully attended and both were marked by eager attention. At Dixon our veteran friend, under whose generalship it is almost a pastime to do battle for the right, turned his face northward, his gleaming two-edged sword still unsheathed in his hand, while I returned hither to skirmish with the enemy on the fringes of "Egypt."

This series of meetings has proved a decided success, and if I am not mistaken, a large share of that success is due to the kindness of a few warm and fearless friends in each place, such as Mr. Powell and others in Sterling, the Birdsall and Colquhoun of Hickory Grove, and the Severance of Dixon. This is a part of the anti-slavery work which is not always duly appreciated. Such a household, for instance, as that of Jacob Freese in Sterling, with its warm hearts and ready hands, is a sort of castle or stronghold, without whose warfare would be trying indeed, and slow fruitless.

I think Mr. Fox, who labored in Whiteside county in times past, must have done a faithful work there, for "Old Fox" is still enthusiastically cursed by the wicked, while "Andrew" is affectionately remembered by the righteous in all the region.

Yours for the speedy advent of the day of Messiah. E. R. BROWN.

The Anti-Slavery Bugle.

"PROVIDENCE WAS MADE BY AN ACTOR AND REVEREND OUTLAW"—John Brown of Ossawatimbe.

SALEM, OHIO, JANUARY 20, 1861.

TO NON-SUBSCRIBERS WHO RECKN THE BUGLE.

Non-subscribers need not decline receiving the Bugle, fearing that they will be called upon to pay for it. We send no paper—except gratis copies—unless paid for in advance. So we say to send the above class, the paper is either sent to you a gratuity by the publishers, or else paid for your name by some friend.

A TEST.

If the time of the Cleveland Leader—the and ultra of the Republican papers of that city—be taken as the index of the state of mind among in the party at the present time, then very a worse misfortune has fallen upon us than was the surrender of many Fort Sumpters.

What are the facts of the case? A fatal slave is arrested in the city of Cleveland, who arrived at this time, and in that place, the Leader regards—and we think justly—as presenting a test question. And how do the citizens of Cleveland meet it? Do they choke off the slave himself and tell them that the law under which they are inhuman and unconstitutional? Do they remind them of the meeting of ten thousand two years ago convened there to sympathize with the Oberlin-Wellington rescuers, and to denounce slave-hunting upon Ohio soil? Not a bit of it. They are as tame as whipped spaniels, meekly and submissively sit down to discuss an effect which a decision of the once either would have upon the perpetuity of this glorious Union! Read the argument pro and con as presented by the Leader on Monday, and then ask whether an anti-slavery Republican would not almost justified in falsehood and perjury, who in view of this deep humiliation of the party, would fear that he knew it not, and had never seen it. The Leader says,

"A rescue from the officers of the law, which trumpeted through the length and breadth of the land. Secessionists would seize upon it, as proof that the North and the Republican party are real nullifiers of the laws. The discussion would be fanned with the assertion that all law-abiding declarations of Republicans were of no effect, and the hopes of all who look to a peaceful Union, would be cast down an untimely move."

"On the other hand, should the people of the city of Cleveland, in the Western Reserve, exhibit hostility to the system of slavery in general, and whose every sympathy is roused in favor of the escaped bondman—if this people their acts to-day, proclaim to the country and the world that they can set aside their religious sympathies, that they will submit to the power of the Federal Laws, even though the laws be totally repugnant and unjust, that we have a calm judgment which outshines all impulses of the moment, and brings the better judgment to the fore, then the effect of the for good at this particular crisis, will be through all the country."

After saying this, no breath need be wasted telling how much the people of Ohio, and of Western Reserve especially, hate and detest fugitive slave law.

The claimant of the fugitive refuses to give of her to those who wish to purchase, for she is determined to see if a slave cannot be rescued from the Reserve, and he will not sell the fugitive as an exception from this humiliation. We are glad of it. Just such tests are needed to show the hollowness and sham of political parties. We are glad that Goshorn has heeded such a warning. Republicanism in its den, and is proving its disposition that the Republican party is just as ready to play the fugitive slave law in every just and democratic party can possibly be. They are not, perhaps, like Dr. Deway, he willing to let their mothers into slavery to save the Union; they would send some other woman there in that peaceful sentiment which is now making a human sacrifice is as truly offered to the Moloch of Slavery, as though a priest of the basest of the victims' throat, and had bleeding form upon the sacrificial altar.

There was a biting sarcasm contained in compliment paid to the citizens of Cleveland. Commissioner White when giving his reasons concerning a postponement of the case— "The citizens have shown a disposition to maintain order, and if we wait, I think this disposition will be increased. The South don't think that a slave not be taken from this 'hot bed' of abolitionism. They judge as by our own abolitionism. They judge as by our own abolitionism. This exhibition shows that there is not the slightest

A BRILLIANT ANTI-SLAVERY NOVEL.
HARRINGTON,
 A Story of True Love,
 By the Author of "What Cheer?" "The Ghost,—
 Christmas Story," "Loss and Gain," "A Tale
 of Two." &c.

A BRILLIANT ANTI-SLAVERY NOVEL.
HARRINGTON,
A Story of True Love.

This Work is undoubtedly the most intense
interesting novel yet written in this country,

—

OPINIONS OF THE PRESS.

The new novel of 'Harrington, a Story of True
Love,' published by Thayer & Eldridge of this
city, is having a great demand. It is a production
which needs but the perusal of a chapter to secure
the attention of the reader to the close. Those

Thayer & Eldridge, 114 and 116 Washington Street, Boston, have just published "Harrington; or, A Story of True Love," by the author of "What Cheer, The Ghost, A Tale of Lynn, &c."

It makes a handsomely printed volume of 550 pages, and from beginning to end is marked by rare descriptive power, and is all alive with thrilling interest. Since the publication of "Uncle Tom's Cabin," no novel relating to slavery has been published equalling "Harrington," in exciting incidents and fascinating delineations. Its scenes are drawn from the startling events of our own times, without excess of coloring; and its

Personal references will be sure to excite curiosity and extend its sale. All the friends of freedom should not only read it, but endeavor to obtain for it the widest circulation. It is the "sensational book" of the season.—BOSTON LIBERATOR.

Mr. W. D. O'Connor's new novel, "Harrington," is the best Anti-Slavery argument, in the form of a fiction, yet issued from the American Press. It is worth a dozen of Uncle Tom.—BOSTON SPECTATOR.

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H. WEEKS & Co., Proprietors,
Salem, Nov. 3, 1890.
Branch House, West end of Buckeye House,
Alliance, Stark County, Ohio.

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Having just returned from the East, I take pleasure in announcing to my numerous customers and

in clothing to my numerous customers and the public, that I have a large and carefully selected stock of

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Zepher Hoods, Head Dresses,
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Cloth, Hosiery, Gloves, Bag, Buttons,

Birds, and Nations of almost every variety.

I have moved my Nation and Variety Store opposite the Town Hall, and One door West of Mahan's Shoe Store, where I shall be pleased to sit on all who will give me a call.

Thankful for past favors, I still hope for a liberal

are of public patronage.
Salem, Nov. 3, 1860.

E. E. BARR.

**VALUABLE FARM
AT PRIVATE SALE**

Will be held at private sale, that desirable prop-
erty situated in Knox Township, Columbia Co.

property situated in Athens to which, according to tradition, was added by the late John H. Williams, four and half miles south-east of Alliance, and one-fourth mile South of the Salem and Mission road; formerly the property of Henry Campbell, but more recently owned by Joshua Lee. It contains 120 acres, 100 of which is cleared and in a high state of cultivation, the remaining 20 acres being covered with timber. The improvements consist of a large substantial brick house and a half storey high, with four rooms on a central hall, a large hall, bath, staircase, &c.

—large nearly new double decked barn with every thing about it in perfect order, wagon house with it above and corn crib attached. Sheep house, pig house, wood house, spring house, drying case, blacksmith shop and a tenant house and outhouse. These buildings are all in fine condition, the most of them being nearly new, and for neatness and durability cannot be surpassed by any in the neighborhood. There is also upon the

property an apple orchard of 100 trees bearing fruit of a superior quality. Also a peach orchard of 300 trees just in bearing order, a good stone and coal quarry, a never failing stream of water which passes through the barn yard, affording abundant water for the stock. Besides this running stream, there is two never failing wells at the barn and two at the house, one of which comes soft and the other hard water; the different closures are so arranged that stock can obtain

at any time. This is a desirable property worthy of the attention of any one desiring to purchase; the land being of extra quality and considerably elevated, the buildings occupy a fine position and are a short distance from the public road. The farm would be suitable either for raising or grazing purposes, and would make a good country residence. It is contiguous to schools, mills, and places of public worship of all denominations. Any person wishing to

the premises will be shown the same by
HENRY BROSIUS, residing thereon.

Miscellaneous.

EGYPTIAN MYSTERIES.

BY ALBERT C. MACKEY, M. D.

EGYPT was the cradle of all the mysteries of paganism. At one time in possession of all the learning and religion that was to be found in the world, it extended into other nations the influence of its sacred rites and its secret doctrines. The importance, therefore, of the Egyptian mysteries will be evident to a more diffuse explanation than has been awarded to the examination of the other rites of spurious Freemasonry. The priest-hood of Egypt constituted a sacred caste, in whom the sacerdotal functions were hereditary. They exercised, also, an important part in the government of the state, and the kings of Egypt were but the first subjects of its priests. They had originally organized, and continued to control, the ceremonies of initiation. Their doctrines were of two kinds, exterior, or public, which were communicated to the multitude, and esoteric, or secret, which were revealed only to a chosen few, and to obtain them it was necessary to pass through an initiation which, as we shall see, was characterized by the severest trials of courage and fortitude.

The principle seat of the mysteries was at Memphis, in the neighborhood of the great pyramid. They were of two kinds, the greater and the less; the former being the mysteries of Osiris and Serapis, the latter those of Isis. The mysteries of Osiris were celebrated at the summer equinox, those of Serapis at the summer solstice, and those of Isis at the vernal equinox. The candidate was required to exhibit proofs of a blameless life. For some days previous to the commencement of the ceremonies of the initiation, he abstained from all unchaste acts, confined himself to an exceedingly light diet, from which animal food was rigorously excluded, and purified himself by repeated ablutions. Being thus prepared, the candidate, conducted by a guide, proceeded, in the middle of the night, to the mouth of a low gallery, situated in one of the sides of the pyramid. Having crawled for some distance on his hands and knees, he at length came to the orifice of a wide and apparently unobtainable well, which the guide directed him to descend. Perhaps he hesitates and refuses to encounter the seeming danger; if so, he, of course, renounces the enterprise, and is recommended to the world, never again to become a candidate for initiation; but if he is animated by courage, he determines to descend; whereupon the conductor points him to an iron ladder, which makes the descent perfectly safe.

At the sixth step the candidate reached the entrance to a winding gallery through a brass door, which opened noiselessly and almost spontaneously, but which shut behind him with a heavy clang, that reverberated through the hollow passage. In front of this door was an iron grate, through the bars of which the aspirant beheld an extensive gallery, whose roof was supported on each side by a long row of majestic columns, and enlightened by a multitude of brilliant lamps. The voices of the priests and priestesses of Isis, chanting funeral hymns, were mingled with the sound of melodious instruments, whose melancholy tones could not fail to affect the aspirant with the most solemn feelings. His guide now demanded of him if he was still firm in his purpose of passing through the trials and dangers that awaited him, or whether, overcome by what he had already experienced, he was desirous of returning to the surface and abandoning the enterprise. If he still persisted, they both entered a narrow gallery, on the walls of which were inscribed the following significant words—"The mortal who shall travel over this road, without hesitating or looking behind, shall be purified by fire, by water, and by air; and if he can surmount the fear of death, he shall emerge from the bosom of the earth; he shall revisit the light, and claim the right of preparing his soul for the reception of the mysteries of the great goddess Isis." The conductor now abandoned the aspirant to himself, warning him of the dangers that surrounded and awaited him, and exhorted him to continue (if he expected success) unshaken in his firmness.

The solitary candidate now continued to traverse the gallery for some distance further. On each side are placed in niches colossal statues, in the attitude of mourning, awaiting the hour of resurrection. The lamp with which, at the commencement of the ceremony, he had been furnished, casts but a glimmering light around, scarcely sufficient to make "darkness visible." Specters seem to menace him at every step, but on his nearer approach they vanish into airy nothingness. At length he reaches an iron door, guarded by three men armed with swords, and disguised in masks resembling the heads of jackals. One of them addressed him as follows—"We are not here to impede your passage. Continue your journey, if the gods have given you the power and strength to do so. But, remember, if once you pass the threshold of that door, you must not dare to pause, or attempt to retrace your steps; if you do, you will find us here prepared to oppose your retreat, and to prevent your return." Having passed through the door, the candidate has scarcely proceeded fifty steps before he is assailed by a brilliant light, whose intensity augments as he advances. He now finds himself in a spacious hall, filled with infernal and malignant spirits, in a state of combustion, whose flames pervade the whole apartment, and form a bow of fire on the roof above. Through this it is necessary that he should pass with the greatest speed to avoid the effect of the flames. To this peril succeeds another. On the other side of this fiery furnace the floor of the hall is garnished with a huge net-work of red-hot iron bars, the narrow interstices of which afford the aspirant the only chance of a secure footing.

Having surmounted this difficulty by the greatest address, another and unexpected obstacle opposes his further progress. A wide and rapid canal, fed from the waters of the Nile, crosses the passage he is treading. Over this stream he has to swim. Diving himself, therefore, of his garments, he fastens them in a bundle upon the top of his head, and holding his lamp, which now affords him all the light that he possesses, swims above the water, he plunges in and boldly swims across. On arriving at the opposite side he finds a narrow landing-place, bounded by two high walls of brass into which is inscribed an immense wheel of the same metal, and terminated by an ivory door. This, of course, the aspirant attempts to open, but his efforts are in vain. The attempt is fruitless. At length he espies two large rings, of which he immediately takes hold, in the expectation that they will afford him the means of effecting an entrance. But what are his surprises and terror, when he beholds the brass wheels revolve upon the axis with a formidable rapidity, and steering under the platform sinks from under him, and he remains suspended by the rings over

a fathomless abyss, from which issues a chilling blast of wind; his lamp is extinguished, and he is left in profound darkness. For more than a minute he remains in this unenviable position, deafened by the noise of the revolving wheels, chilled by the cold current of air, and dreading lest his strength shall fail him, when he must inevitably be precipitated into the yawning gulf below. But, by degrees, the noise ceases, the platform resumes its former position, and the aspirant is restored to safety.

The ivory door now spontaneously opens, and he finds himself in a brilliantly illuminated apartment, in the midst of the priests of Isis, clothed in the mystic insignia of their office, who welcome him, and congratulate him on his escape from the dangers which menaced him. In this apartment he beholds the various symbols of the Egyptian mysteries, the occult significance of which is by degrees explained to him. But the ceremonies of initiation do not cease here. The candidate is subjected to a series of fastings, which gradually increase in severity for nine times nine days. During this period a rigorous silence is imposed upon him, which, if he preserves it inviolable, is at length rewarded by his receiving a full revelation of the esoteric knowledge of the rites. This instruction took place during what was called the twelve days of manifestation. He was conducted before the triple statue of Osiris, Isis, and Horus, where, bending the knee, he was clothed with the sacred garments, and crowned with a wreath of palm; a torch was placed in his hand, and he was made to pronounce the solemn obligation—"I swear never to reveal, to any of the uninitiated, the things that I shall see in this sanctuary, nor any of the knowledge that shall be communicated to me. I call as witnesses to my promise the gods of heaven, of earth, of hell, and I invoke their vengeance on my head if I should ever wilfully violate my oath." Having undergone this formality, the deophty was introduced into the most secret part of the sacred edifice, where a priest instructed him in the application of their symbols to the doctrines of the mysteries. He was then publicly announced, amid the rejoicings of the multitude, as an initiated, and thus terminated the ceremonies of initiation into the Mysteries of Isis, which were the first degree of the Egyptian rites.

The Mysteries of Serapis constituted the second degree. Of these rites we know but little. Apuleius alone, in his *Metamorphoses*, has written of them, and what he has said is unimportant. He only tells us that they were celebrated at the summer solstice, and at night; that the candidate was prepared by the usual fastings and purifications; and that no one was permitted to partake of them unless he had previously been initiated into the mysteries of Isis. The Mysteries of Osiris formed the third degree or summit of the Egyptian initiation. In these, the legend of the murder of Osiris, by his brother Typhon, was represented, and the god was personated by the candidate.

THE IRON DUKE IN TWO CHARACTERS.

In a work just issued in London, entitled, "Traits of Character: being Twenty-five Years' Literary and Personal Recollections, by a Contemporary," there is the following interesting sketch of the late Duke of Wellington. The writer is a lady.

THE DUKE IN A BAD TEMPER.

My friend, when so unusual and important an event was to take place as a visit to the world's greatest living hero, had taken special pains with her toilette—which, on this occasion, was in fact a study of the most costly material. She really looked so bewitching, that I told her, as we drove along that I was sure the Iron Duke would find her irresistible, and surrender a ready acquiescence to her petition.

We arrived at his well-known residence at the exact moment indicated—half-past nine in the morning—and were shown into a large, of course handsomely-furnished room, into which, as it was the depth of winter, sundry domestics were constantly entering to attend to and replenish the fire. Every time the door opened was a trial of nerve to my poor young friend, as she imagined it ushered in the Duke. After we had waited what seemed to our impatience a considerable time, unannounced, unattended, the Hero of Waterloo suddenly stood before us.

The abruptness of his entrance completely threw me off my guard, and I exclaimed aloud, very stupidly, now, I think, "It is the Duke, himself!" He was dressed in full uniform, as he was about to proceed to some court or military ceremonial. I forget which, hold that day. It cannot surely be necessary that I should enter into a description of his appearance and features, which countless portraits have made familiar to every man, woman and child in the British Empire. In all the infatigable pictures and busts taken of him sufficient likeness is perpetuated to transmit an accurate idea of him to posterity, and the embryo will see the type and fashion of him whose glory will last whilst England herself survives. The only thing that struck me, when brought into personal contact with him, was that he seemed much shorter than I had fancied, and then he looked on horseback, where alone I had seen him before. My friend, who ordinarily was remarkable for the ease and gracefulness of her manner, on this unfortunate occasion completely lost all self-possession, and, in fact, was speechless—unable to utter one word or articulate word. The Duke regarded her for a while with cold and pitiless gaze, nor sought in the remotest degree to remove or dissipate the confusion which so overpoweringly and really distressingly overcame her.

Finding she did not speak, he said, in a voice of exceeding sternness, "What paper is that you hold in your hand?" She faltered out that it contained the petition she came to request of his relatives. "Give it me!" he said. He took it from her and read it attentively over; and then, in tones the most curt, most harsh, most hopelessly and inexorably decisive, said, "I am not the proper person to apply to about this. I could not do it if I wished—do not know that I should if I could."

In conveying this cruel negative, not one softening tone of manner—not one transient look of sympathy or admiration in anywise mingled with or mitigated the pain he inflicted on his beautiful applicant. I was petrified that a man could be so ungentle and unmerciful to any woman, much less to such a one as then stood before him. Nor can I now account for his severe, I may almost say congenitally, reception of her, except by the supposition that he was annoyed at her exceeding correctness—a phase of feeling alike to him unknown—partly an incomprehensible; and possibly he thought it was assumed for effect, which it certainly was not, and as he was known to detest anything approximating to affectation or curuleity, resolved, it might be, to punish what he fancied an exhibition of it.

But if I was astonished at his treatment of Mrs. —, I was yet more immeasurably so when, as I had never opened my lips except to utter the exclamation as he entered the room, he came up to me, took hold of both my hands, and said in the gentlest and blindest of tones, "Is there anything I can do for you?" "No thank your Grace—I merely came as this lady's friend," was my reply. And so our brief interview terminated, and from the moment we entered the carriage that awaited us, to the period when we arrived at my friend's house, I was entertained with nothing but the most vehement anathemas uttered by her against the "brutality" of the Duke, as she called it, and wondering amazement at the cause of his extraordinary urbanity to me.

THE DUKE IN A GOOD TEMPER.

Describing a subsequent interview in which she herself waited upon the Duke, requesting permission to dedicate to him a new work, the writer says: "He received me most courteously and kindly; himself rising to place a chair for me. He looked at me with intense scrutiny, and then reverted to the subject which had led me to seek the interview, asking, 'Tell me—have I not seen you before? I am sure I have.' It was said he never forgot any one he had once spoken to. I then recounted my former interview, when I accompanied Mrs. —. 'Oh! I remember it perfectly—the little woman that was so frightened at me. I did not like her; I thought her artificial. I take likings and dislikings in a moment. I thought after you had gone, of your refusal when I offered to do anything for you. It is not often this occurs to me; I assure you it is much more frequently I have to say 'No'—laughing heartily as he said it. 'But, come now, tell me all about yourself. Are your parents living? are you a widow? have you any children? and what made you literary?' These interrogatories were spoken somewhat rapidly. I then gave him a short biography of my brief, but too eventful life, to the details of which he listened with the deepest interest—going into the minutest facts—commenting with singular shrewdness and sagacity on some of the events narrated. He showed an extraordinary aptitude in discerning truth. A casual word of expression sufficed for him at once to comprehend a meaning not expressed. Where, in the course of my brief history, I had told him of sorrow suffered, wrong inflicted, nothing could exceed the kindly—I might say tender—sympathy he evinced. Of my father he inquired much. When I told him he had been identified greatly with Wiltshire and others in writing pamphlets, &c., towards the achievement of that great and noble work, the abolition of the slave trade—'Was your father English? You are not an English woman?' 'Your Grace, I am a Scotch woman.' 'Well, you may be, though you are not the least like one, but I am certain of this—you have Italian blood in your veins—you are the image of an Italian lady I once took a great interest in.' (I wonder who it was?)—'I thought so the instant I saw you some years since.'

Had he been a friend of years—one connected by ties of long companionship and intimacy—he could not have entered with more anxious, eager interest into my plans and projects, nor furnished me with wiser, safer counsel for my future career. Whilst talking with him I could scarcely realize that in the simple, unaffected man before me, the warm and kind sympathizer with woman's griefs, the familiar adviser in the minor occurrences of a life so different from his, the irritable Duke of Wellington I was conversing with, the greatest warrior of the age, the profound statesman and legislator—he, too, who, as rumor had asserted, was entitled to his sobriquet of the Iron Duke from his stern invulnerability to pity, compassion or sympathy. Never in my experience of life had I met with a man more gracious in manner. I was as perfectly at my ease whilst talking to him as if he had been one of my oldest, most familiar friends.

THE OFFICIAL GAZETTE OF CHINA.

The Chinese Government has an official journal, similar to those seen in most of the States of Europe. It is organized, managed, and edited with an ability which the persons most experienced in the mechanism of the press would admire. It contains all the wants of governmental and private publicity, embraces all questions, and enters minutely and politically the different provinces to the centre, by supplying official news which must be reproduced by the provincial press. It is at once a means of government, of centralization, of justice, of instruction, and of amusement. The *Pekin Gazette*, as it is called, appears daily in the form of a pamphlet, and contains from sixty to seventy pages. Nothing can appear in it without having been previously examined by a political or literary committee. The official part emanates from the Emperor's Cabinet, which every day verifies it with minute attention. It notices all the principal affairs, and gives a succinct rental of the public events. It contains the petitions and memorials presented to the Emperor, with his replies, as well as his orders and instructions to the mandarins. Records of judicial events conclude the official part, which the editors cannot change in any respect without exposing themselves to lose their lives. This severity, examples of which occur from time to time, maintains among the public an almost religious respect for all that may appear in the Gazette. The journal is regarded as the expression of the Emperor's will, which every one obeys, and before which every one bows. Hence it follows that the Western powers have great interest in stipulating that their conventions with the Chinese Government shall be published in the official journal, that being the best sanction a treaty can receive, and being, moreover, a sort of public confirmation of it. The non-official part consists of matter similar to that which appears in the political and literary journals of Europe; but, contrary to what exists in Europe, there is more poetry than prose. The praises of the Emperor, or the recital of some of his acts, are, directly the themes of the Chinese poets, and they employ that exaggerated and hyperbolic language which distinguishes the Chinese from other nations. Among the poetry are also to be found fables and allegories, and it seems that the Chinese had their *Amp* long before the Greeks emerged from barbarism. Similar to the great journals of Paris, the *Pekin Gazette* contains a species of feuilleton, in which are recorded romantic and fantastic adventures, and in which latterly the "Western devil" have been made to play a leading part, of course being but little favored. Apart from the exaggeration relative to the *Peking* (French) and the *Li-ki* (English), the journal is really interesting, and nothing is better calculated to give a correct idea of the Chinese empire, its inhabitants, and their manners.

There are, no doubt, some outspoken writers, but generally they are a mealy mouthed set.

The following poem was delivered at the late Editorial Convention in Painesville, by J. H. A. Bone, of Cleveland, who was appointed last year for that purpose.

THE SOWER.

When the sunbeams shine and the free winds blow
Across the fertile plain,
With unobtruded cheek goes the farmer forth
To scatter the yellow grain;
And cheered by the smiling sun,
Shall clothe the fields with a golden garb
Ere the summer days be done;
Shall speak the millwheel's cheery clack,
And spread the swelling sail
That speeds with its freight of human food
Before the favoring gale;
Shall feed the myriad streams of Life,
The wheels of Commerce speed,
And make a thousand bless the day
When the farmer sowed the seed.
Unfanned by the breeze, in a silent room
Where sunbeams rarely fall,
There's another sower busy at work,
Though shut in by roof and wall.
Be the weather foul or the weather fair,
To this sower it matters not,
For the grain he sows are laden types,
And his field is the field of Thought.
He sows the seed of the Good and True,
And though the storm may pour
The lightning flash of Malice scorch,
Or Falsehood's thunders roar,
Though storm and rock be scattered round,
And weeds grow and the harvest come
To reward the laborer's toil.
He sows the seed of Human Rights,
And though years may first be past,
The germ will quicken and, bursting its tomb,
Spring into life at last.
The tyrant's heel may crush the soil,
And bayonets pierce the sod,
But the field is watered with hopeful tears,
And warmed by the smile of God.
He sows the seed of a purer Faith,
And Superstition's shroud
Is shattered to dust by the piercing blade
That upward points to God.
The stem grows strong and the head fills out,
Headless of tempest and strife,
And a million fainting souls are fed
With the saving Bread of Life.
He sows the seed of a blessed Peace,
Mid steel and fire, and blood,
Planting the grains with a trustful heart,
Even where the cannons stood;
Dropping them into the gaping rift
Ploughed by the death rattle ball,
Scattering them with a lavish hand
Over the frowning wall.
Mistaken by the blood of the brave who fall,
And tears by the living shed,
The quickened seed sends up its shoots,
Hiding the gory dead.
Twining around the rusty gun,
Smoothing the rugged scabbard,
Clinging the wall of sullen stone
With a mantle of living green.

Where Vice and Ignorance taint the air,
This sower takes his stand,
And the seeds of Knowledge, steeped in Love,
He scatters with lavish hand.
Barren the soil and rough with thorns,
But the plant shoots up to light;
Knowledge thrives, whilst Ignorance dies,
And Wrong gives place to Right.

By night, by day, on land, on sea,
He scatters his precious grain;
Treading to God for the smiling sun,
And the quickening kiss of the rain.
Be the weather foul or the weather fair,
To this sower it matters not,
For the grain he scatters are laden types,
And his field is the field of Thought.

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CONDUCTED BY CHARLES DICKENS

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Journals of the Uncommercial Traveller,
BY CHARLES DICKENS.There was commenced in the January number a new and brilliant story by WILKIE COLLINS, entitled,
THE WOMAN IN WHITE,
which was written for and makes its first appearance in this publication. Readers who peruse the beautiful stories, sketches, &c., of "All the Year Round," quoted into other publications, should understand that they get only a mere shadow of the things which the entire work contains each month.The American edition of All the Year Round issued in monthly parts, put up in neat bound covers, and furnished on the following TERMS:
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